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In the preface the editor (of the *Atlantic* as well as of this collection of essays) tells us that in answer to appeals from teachers in high school and college he has made this careful selection from his file so as to constitute "a kind of Atlantic Anthology, preserving the magazine's flavor and character and offering, as as it were, a sample of what it aims to be." Then follows in this same preface a bouquet of acknowledgments and of compliments to the various contributors for their "delightful," "agreeable," "inimitable" essays.

Twenty-five years ago, among the literary and critical journals of our country, the *Atlantic* occupied a position of unquestioned preëminence. To-day, with an eye to large circulation, in response to what it believes to be popular demand, the magazine has sacrificed much of its former prestige and lost a large part of its distinctive flavor and charm. And the change has been observed with the deepest concern and the keenest regret by its older readers and ancient admirers. The change is all the more serious, too, in view of the fact that in school and college the pressure is increasingly great to substitute the present-day magazine and daily newspaper in place of the true classics. Experiencing difficulty in arousing the interest of the modern college boy in Macaulay, Carlyle, Ruskin, and other great prose writers, many teachers throughout the country are yielding to this demand and have introduced into the classroom the *Outlook*, the *Literary Digest*, the *Atlantic*, and other magazines, to the great satisfaction of the circulation managers, but with what resultant gain in thought and expression on the part of the student remains to be seen. If the editor seeks to set his magazine up as a model of style for young and inexperienced readers, the burden of responsibility rests heavy upon him. Certainly the *Atlantic* editor in this volume of "classics" has not aimed very high, nor has he chosen his samples very wisely.

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THE OLD TESTAMENT IN THE LIGHT OF TO-DAY. By William Frederick Badé. Boston and New York: Houghton Mifflin Company. \$1.75 net.

From having been exalted for ages to the place of a fetish in public and private life, and having served as a code of daily

conduct, sometimes to the harm of humanity, the Old Testament within recent years has been removed from its lofty pedestal and by some people even put on a level with so-called secular literature. Archæological and scientific investigations have taught us that the book contains much that is childish and outworn in its views of the universe and in its moral and religious beliefs. As a not unnatural reaction many readers of to-day are tempted to deny its value as a guide to conduct or an aid to religious life. Teachers in our colleges and schools have again and again been astonished at the profound ignorance of the Old Testament displayed by their students, for in the home, if any portion of the Bible is still read, it is not usually the Old Testament. In our churches the reading of the First Lesson is a purely perfunctory part of the service and of little religious value, for the ministers cannot now, as they formerly did, take it for granted that the members of the congregation are familiar with any book of the Old Testament from which the selection is appointed to be read. Among many recent publications intended to correct such conditions and to restore the Old Testament to its proper place in the religious training of home and school, this volume by Professor Badé, of the Pacific Theological Seminary, is one of the best. A generation ago it would have been considered hopelessly heretical. To-day the value of such study consists in the fact that, ridding the whole subject of dogma and outworn theological doctrine, it presents the Old Testament to us in such a way as to appeal to our reason and help us to discriminate between what is primitive and crude in the religious thought of ancient Israel and what is worth while and permanent. Formerly the Church made the choice for us, but now the responsibility for such choice rests with each individual. Professor Badé's book sets forth a "frank evaluation of the morals of the Old Testament in the light of historical criticism," and is designed to "help students and teachers of the Old Testament to find a new and securer place for it in the religious thought of our time." Thus it exhibits the Old Testament, not as a complete and finished code of morals handed down from heaven by God's own hand and of equal historical and spiritual value throughout all its books, but as a record of religious experience, of slow and steady growth

in the knowledge of God and of His true character and ways of dealing with men. "The defence of truth by means of untruth," declares Professor Badé, "is one of the most serious obstacles which the Church of our day has to overcome." "For the harm lies, not in dealing with imperfect moral standards, but in failure to recognize them as imperfect." Thus to understand the Old Testament intellectually and to appreciate it spiritually, we need to revise many time-worn definitions of holiness, revelation, divine inspiration, and other similar terms (once the centres of fierce controversy), which have taken on a "variety of theological connotations that probably never entered the mind of an Old Testament writer." But the book is not destructive in its criticism; it is constructive. Frank, direct, logical, interesting in its appeal, scholarly and scientific in method, attractive in its style, it should have a wide sphere of usefulness in the home, in the Sunday school, and in the college.

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THE RELIGION OF POWER. A Study of Christianity in Relation to the Quest for Salvation in the Græco-Roman World, and its Significance for the Present Age. By Harris E. Kirk, D.D. New York: George H. Doran Company. 1916. Pp. 317.

These Sprunt Lectures delivered at Union Theological Seminary of Virginia are not a product of real research. Nor can it be said that the author succeeds in synthesizing the thought of St. Paul with that of Jesus. Furthermore, Dr. Harris has failed to take into account the apocalyptic movement in late Judaism, and does not seem to be aware of the present-day "Eschatological School" of Johannes Weiss, Schweitzer, Burkitt, and others. No matter; parts of the book have real power. We may quote one suggestive piece of constructive work and one felicitous illustration, both dealing with the central principle of Christian doctrine, the Atonement.

(1) "Professor William James has reminded us that there are three kinds of functions: productive, releasing, and transmissive ('Human Immortality,' pp. 13-14). We may apply these differences to the conception of justification. Justification is the productive function of the atoning of Christ, by which we mean that the status given the sinner before God is caused by the atone-